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Mr. Andrews knows the real conditions of boarding-school life and is undismayed by them. The usual methods of dealing with unfortunate conditions he condemns unsparingly. "For years the scientists have allowed these half-truths to be circulated among adolescents with scarcely a word of contradiction. . . . Men with names famous in various walks of life, but who have never made any really scientific study of the perversions of adolescence, have circulated broadcast among boys and girls statements of half-truths and veiled threats of lunacy the evil of which they can hardly have realized. Men in such widely different professions as General Baden-Powell, Canon Wilberforce, and Henrik Ibsen have alike lent their names to words of incontinence, which are fraught with possibilities of the greatest harm to the highly strung boy or girl for whose ears they are intended."

It is good to read a book showing full knowledge of difficulties yet which does not leave one with the bad taste in the mouth that usually follows the reading of chapters and books on sex education and life.

The section on self-assertion and discipline presents a sane treatment of current issues. "Every other question of school life should be sacrificed to give the adolescent a wide sphere for the satisfaction of his healthy desire for self-development; there is no matter, however important, that should have precedence of this consideration. By healthy self-expression and by healthy self-realization all that is best in the boy is alone developed, and by allowing him to act for himself all that is worst is frequently suppressed."

Especially sensible is the author's attitude toward athletics: "It is important to realize that the keen, healthy-minded, though unathletic, boy is not so rare a phenomenon as is supposed, and that if no interest is taken in the play and work we provide, the fault may very likely be our own. . . . The whole physiological side of education suffers from a mistaken belief that athleticism is a thing good in itself, and not merely a form of self-expression which a section of boys in every school may possibly adopt. . . . Athleticism must always remain one of the outlets for adolescent energy, but it should rest with each individual whether advantage is taken of the attractions it offers. . . . The belief in the heart of masters that unless a boy plays cricket or football with moderate proficiency he is to be distrusted forces many from pure expedience to play these games."

The concluding pages deal with democracy and religion.

The Religious Question in Public Education. By ATHELSTAN RILEY, MICHAEL E. SADLER, and CYRIL JACKSON. Longmans, Green & Co., 1911. Pp. vi+350. \$2.00.

"The old division between elementary and secondary education is becoming antiquated and will soon be obsolete. Before long the state may find itself compelled to extend some form of educational supervision over each individual during the years of adolescence. . . . Not less potent are other social forces which are rapidly obliterating many of the older class distinctions in English

education and bringing secondary education into close contact with elementary. But most explosive of all is the mass of religious conviction which feels that the present education acts fail to recognize parental claims in regard to the religious training of the young."

In 1909 Mr. Riley sought through the *Times* and other journals for recommendations concerning religious education. Out of nearly a hundred replies a dozen have been selected representing various points of view. These are reviewed with reference to "the question of curriculum, the question of public administration, and the question of political obligation; or, in other words, (1) to the place of the religious lesson in the course of teaching provided by the school, (2) to the degree of control which the national government and the local education authorities should respectively exercise over the work of schools in receipt of aid from public funds, and (3) to the rights of the parent as against the state, and to the rights of the state as against the parent, in determining what a child shall learn at school."

To the American teacher this analysis is especially valuable for the range of possibilities is well shown. A conscious responsibility for this problem may avoid some of the dangers which will come when recognition of it is forced upon us by lack of forethought and provision.

FRANK A. MANNY

BALTIMORE TEACHERS TRAINING SCHOOL

The Idea of the Industrial School. By GEORG KERSCHENSTEINER; translated from the German by RUDOLF PINTNER. New York: Macmillan, 1913. Pp. 110.

The author states that the purpose of the volume is to make clear the real significance of the more recent appearance of the industrial school, to correct some of the mistakes which have been made in trying to introduce manual work into the general system of education, and to save the public school "from committing errors, which would be far more dangerous than the sins of the old 'book school.'"

A philosophical discussion of the purpose and duties of the public school leads to the following conclusions: "These are the three obvious duties of our public schools, and they include at the same time the whole aim of education. Let us denote them shortly as:

"1. The duty of vocational education, or the preparation for a vocation.

"2. The duty of teaching the ethical value of a vocation.

"3. The duty of teaching the ethical value of the community within which the vocation is carried out.

"Since we cannot make ethical the community without making ethical those who form the community, so these three duties of the school necessarily include the ethical training of the individual."

In maintaining that the first duty of the public school is to give vocational